THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

*"The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.* —ISAIAH xxiv, 5.

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## INTOLERANCE.

BY ELDER A. JONES.

THE word according to Webster means —not enduring, a not suffering to exist without persecution.

The *Daily Chronicle* of a recent date had the following:

"JEWISH REFUGEES.—The annual general meeting of the friends and supporters of the Jewish Board of Guardians, at which there was an unusually crowded attendance, was held in the chambers of the Central Synagogue, Charlotte-street, Great Portland-street, London; Mr. Lionel L. Cohen, M. P. (the president of the board), in the chair.

"From the report submitted by the Secretary (Mr. M. Stephany), it appeared that the work of the board for the last twelve months had been unaccompanied by any extraordinary event. The one exceptional circumstance which marked the year's record was that, in addition to the keen competition for employment caused by the depressed state of trade, there had been, especially towards the close of the year, an aggravation of that competition in the East of London through the influx of Poles and Russians from Prussia under the decrees of the Prussian Government. Many of these refugees were Jews, who on their arrival here applied to the board of guardians for relief, and very frequently for means to settle in this country. Their demands constituted so great a drain that many benevolent persons cognizant of the state of things that caused this forced immigration of many deserving and industrious people, who, in their Fatherland, had been independent of charity, forwarded extra donations to enable the board to deal with it, and, under the circumstances, a general appeal had been made for larger and more extended financial support. These cruel and inhuman edicts of a tyrannical and autocratic Government, even in Germany, had not escaped that severe condemnation with which Englishmen of all creeds and shades of opinion were disposed to regard them."

A fellow feeling makes us wondrous kind. For years past many members of the Church of Jesus Christ of Latter-day Saints have been subjected so repeatedly to acts of intolerance, that they can sympathize with those who, like themselves, feel the terrible effects of its cruel, relentless hand, and regard the great wrongs inflicted by cruel and inhuman edicts in the same light and with the same severe condemnation with which all Englishmen and true men of every nationality should regard them.

It is a severe commentary upon the enlightenment of the times in which we live, that the public press should have occasion to condemn the cruel acts of a government of Europe in the day in which we live, when from the dark pages of the history of the past so much may be read of acts of intolerance which now are alluded to with deep regret, as showing the fatal errors of men in the past, and should present lessons so easily read as to forever forbid their repetition; but in vain do the records of the massacre of St. Bartholomew, the fires of Smithfield, together with the remembrance of other horrors that disgrace the pages of history show up man's intolerance so vividly; for with all this, in the day in which we live the spirit of intolerance and its baneful effects are chronicled in our daily papers.

It was his failure to endure the greater purity of his brother that led Cain to become the murderer of Abel, and since that first act of intolerance and cruel force, how many acts of like nature have disgraced the sons of Adam from that early period until the present? These acts, which take effect in physical force, are resultant from the evil promptings of the mind of man. Intolerance is the action of a greater physical power used to destroy or injure that of a lesser physical force on account of the mental or spiritual superiority of the latter; thus we find that Herod, possessed of a certain impression through the traditions and prophecies existing among the Jews, sought the life of the young child Jesus, illustrating the present physical power seeking to destroy that which only existed as a mental conception. Herod in his position was a usurper of authority, and caused the massacre of the infants in his intolerance and desire to perpetuate his rule.

It is impossible that the spirit of intolerance, which makes itself manifest in the bitter speech or murderous act, can spring from an ignorance of the fact that the motive of the objectionable party is based in truth. It is true of Jesus that He cried: "Father forgive them, they know not what they do;" but did not Judas allow and give entrance to the power of the Evil One, well knowing that his action and the spirit that was prompting him to so act was based in error? He did, or why his remorse when passion subsided? Did not those High Priests, Annanias, Alexander and Chaiaphas know full well that their action sprang from selfish motives? Jealous of Christ's power as a teacher of the people they sought His destruction, and while Jesus cried, "Father forgive them, they know not what they do," there is enough in His appeal for forgiveness of His own cruel persecutors to show that, although they might have been ignorant of the high position of the Just One they were putting to death, yet in their consent and clamor for His death there was even in His forgiving nature a knowledge of their departure from justice. The intercession for *forgiveness* at once points to the fact of an evil having been committed.

The silversmiths of Ephesus, inspired by their leader Demetrius, raised a clamor against the Apostles, which was intolerance, and so adjudged by the town clerk, who said, "If Demetrius and the craftsmen which are with him have a matter against any man, the law is open and there are deputies, let them implead one another." Thus the town clerk pointed to a just way for the settlement of the dispute by a law which, no doubt, would have been effective for maintaining the truth and justice of the points in dispute. But the intolerant are not among those who appeal to law and legal regulations, but are a law to themselves, might making right on their side; jealousy of excellence in others soon leads to hate, and hate to murder.

It is related of Abraham that on

one occasion an old man called at his tent asking for food. Abraham invited him in and set food before him; but because the old man did not return thanks unto God prior to partaking of the food, Abraham caused him to be thrust out. The angel of the Lord descended and taught Abraham a lesson in toleration, saying, "Thus saith the Lord, I, who hold in my hand the lives of men, have been charitable and forbearing towards this man for three score years and more, but because he commits one offense in your presence, you did immediately cast him out."

With these few allusions to acts of intolerance to impress the mind with the evils resultant therefrom, and to show the tendency of our race, as Shakespeare says when clothed with a brief authority here, to do such deeds as make both men and angels weep, let us search for the cure of this great evil. Jesus, the great pattern of the true life that should characterize His followers, not only taught toleration, but He went a step higher: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that you may be the children of your Father which is in heaven." How He succeeded with His disciples in this line of instruction is best told by their actions. Peter did not seemingly make much progress, for we are told that at Christ's arrest he smote off the ear of the servant of the High Priest, and possibly regretted that he had not done him more bodily injury.

This higher law which Jesus gave of returning good for evil is of so exalted a nature, and so great a step in advance of the general conception, that instances of its application are very rare; the value of the reward of its observance is told by the Savior: "That ye may become the children of your Father which is in heaven." The grandeur and exaltation of such a position proves how strong a warfare human nature must fight to secure it.

The cases of fair and just toleration evinced by humanity are rare indeed, even where societies have suffered most cruelly by the intolerance of others; forgetting their lesson of bitter experience, they have, in turn, proved intolerant to others, when through their own exertions or change of fortune they have become powerful enough to evince this most cruel and wicked spirit, which has ever blotted and marred the history of our race.

The churches for ages past have manifested a religious intolerance which has taken effect as Christ predicted: "The time cometh, that whosoever killeth you, will think that he doeth God service." The Church of Rome, possibly more guilty than others in its cruel disposal of heretics, has been followed in turn by acts of intolerance on the part of the Protestant cause. It is admitted of Martin Luther by his admirers, that he assented to the death of Charles Lambert, an opposer of his ideas; but they excuse him as not thoroughly cognizant of the circumstances attending the case.

The body of religious worshipers in whose interest this little STAR has shed its light so long, and known as the Church of Jesus Christ of Latter-day Saints, may take warning by the history of other churches and societies, and avoid the disgrace of the sin of intolerance being justly charged against them. While we claim by the eleventh article of our faith the privilege of worshiping Almighty God according to the dictates of our own conscience, let us be sure that we allow all men the same privilege, let them worship how, where or what they may. Professing to be the Church of Christ, not only should we learn and apply the principle of toleration in our intercourse with others, but live to the higher law as taught by Him, and do good to them that hate us.

To-day our religious faith in England is not popular, but thanks to the just administration of the laws, the intolerance of wicked men is here restrained; but in the United States, with its wrttten Constitution for the best and strongest preservation of the rights and liberties of man, framed under Divine inspiration by those who had themselves learned toleration by the things they suffered, in that land the principle of religious liberty, guarded by this Constitution,

is being infringed upon, trampled in the dust, for the purpose of striking a blow at those who are living within the law both human and divine; human, as prescribed and contained in the Constitution of the United States; divine, as contained in Holy Writ, and as again announced from the heavens in the day and age in which we live.

With all this before us to make us cognizant of the evils of intolerance, together with all the righteous blood shed upon the earth from Abel unto Zecharias, and down to the present day in which we live, the martyrs for conscience sake of every land and clime, including our Prophet and Patriarch, and the bonds and imprisonment of our brethren in this present hour, all this should teach us to practice that toleration inculcated in article eleven of our faith, and lead us on to perfect ourselves in the principle inculcated by our Elder Brother when He cried: "Father forgive them, they know not what they do." It is a lesson so hard of application by poor, weak humanity, that failure has characterized the human family in their attempts at practicing it thus far; but the members of the Church of Christ, before their education is completed, must learn this lesson and be able to apply it for the salvation of the souls of men, before they receive the power which shall be invested in the officers of the kingdom of God, when it shall be fully established upon the earth.

## THE THREE WITNESSES TO THE BOOK OF MORMON.

NO. IV.

HAVING given a rather detailed account of Martin Harris, who was the last of the three witnesses, I will proceed to speak more briefly of Oliver Cowdery, the first of the witnesses. Brother Cowdery, like the others, was rather conspicuous in the Church in its early history up to 1838. I have often heard him bear a faithful testimony to the restoration of the Gospel by the visitation of an angel, in whose presence he stood in company with the Prophet Joseph Smith and David Whitmer. He testified that he beheld the plates, the leaves being turned over by the angel, whose voice he heard, and that they were commanded as witnesses to bear a faithful testimony to the world of the vision that they were favored to behold, and that the translation from the plates in the Book of Mormon was accepted of the Lord, and that it should go forth to the world and no power on earth should stop its progress. Although for a time Oliver Cowdery absented himself from the body of the Church, I never have known a time when he faltered or was recreant to the trust so sacredly entrusted to him by an an angel from heaven.

In Nov. 1831 the Lord gave a revelation to the Prophet concerning Oliver Cowdery, and also appointing John Whitmer as historian, to be assisted by Brother Oliver Cowdery. This John Whitmer is one of the eight witnesses who was permitted to behold the plates, and he kept the faith until 1837, after which fellowship was withdrawn from him, he refusing to give up the history he had kept, which was legally the property of the Church. The history is still in existence, and transmitted to his son John, now living near Richmond, Mo. Under the direction of David Whitmer this history is held sacred at this time. I will add here, in justice to John Whitmer, that up to his death he was always true to his testimony as one of the eight witnesses. A portion of the revelation spoken of reads as follows: "Hearken unto me, saith the Lord, your God, for my servant Oliver Cowdery's sake. It is not wisdom in me that he should be entrusted with the commandments and the monies which he shall carry unto the land of Zion, except one go with him who will be true and faithful: wherefore I, the Lord, will that my servant John Whitmer should go with my servant Oliver Cowdery, and also that he shall continue in writing and making a history of all the important things which he shall observe and know concerning my Church." Also in 1829, a revelation was given to Oliver Cowdery and Joseph Smith, an

abstract of which reads: "A great and marvelous work is about to come forth unto the children of men. Behold, I am God, and give heed to my word, which is quick and powerful, sharper than a two-edged sword, to the dividing asunder of both joints and marrow: therefore give heed to my words.....Therefore, if you will ask of me you shall receive; if you will knock it shall be opened unto you." This revelation was given about a year before the Church was organized, and enjoins an extra injunction upon Brother Cowdery. Again, in a revelation given to Joseph Smith, Jun. and Oliver Cowdery in 1830: "Behold, thou wast called and chosen to write the Book of Mormon and to my ministry.....And thou shalt continue in calling upon God in my name, and writing the things which shall be given thee by the Comforter.....and they shall hear it, or I will send unto them a cursing instead of a blessing." To Oliver Cowdery and six Elders, Sept. 1830: "Listen to the voice of Jesus Christ, your Redeemer, the great I AM. Verily I say unto you, ye are chosen out of the world to declare my Gospel with the sound of rejoicing, as with the voice of a trump,.....for the hour is nigh, and that which is spoken by my apostles must be fulfilled: for as they spoke so it shall come to pass:.....Wherefore, I the Lord God will send forth flies upon the face of the earth, which shall take hold of the inhabitants thereof, and shall eat their flesh, and shall cause maggots to come in upon them; and their tongues shall be stayed that they shall not utter against me."

Many other revelations have been given with increased responsibilities upon Oliver Cowdery, as well as to be a witness to the Book of Mormon. I have taken great satisfaction under his testimony as one of the three witnesses, and testify to the world that he was inspired of God, and his testimony stands unimpeached by any man on earth. About the year 1849 or 1850, Oliver Cowdery called to see the Latter-day Saints in their camp at Council Bluffs, Iowa, while *en route* to Utah from Illinois. He became satisfied of the continued advance of the Gospel, and was rebaptized and publicly bore his testimony in the meetings of the Latter-day Saints with expressed satisfaction. Soon after this he went to Richmond, Ray Co., Mo., to visit David Whitmer, where he subsequently died, and was buried alongside of father and mother Whitmer. Thus two of the three witnesses have returned to the fold and identified themselves with the true and only Church and Gospel of Jesus Christ, at that time under the direction of President Brigham Young, and died in full faith and hope of a glorious resurrection, and the reign of Christ a thousand years upon this earth, when Jesus will reign as King of kings.

Before Oliver Cowdery's demise, he left with David Whitmer the manuscript from which the Book of Mormon was printed, or at least, it is claimed to be the same; but this is in dispute, as it is claimed that there were two manuscripts, one being a copy of the other, and that the original one was deposited by the Prophet in the corner stone of the Nauvoo House, at Nauvoo. Be this as it may, it would be hard to convince David Whitmer of it, and would make very little difference, as we have the substance in the book itself, while the difference in either of them would merely be the shadow. There was also a transcript of a portion of the characters as found on the golden plates taken or copied on a small piece of paper, perhaps about six or seven inches by four or five. Seven or eight lines of them were very carefully transmitted to this paper as the words of this book, which were taken to Prof. Charles Anthon, of New York, Martin Harris being the bearer of them. Oliver Cowdery also left this relic with David Whitmer. I had the pleasure of seeing and handling this choice piece of paper last February, and was very much gratified at seeing the singular characters of curious workmanship placed regularly in lines, in system and order. Martin Harris stated to me that the Professor pronounced them correct Egyptian characters, but somewhat changed, and gave him a certificate accordingly; but after asking him (Harris) regarding the book of plates, Professor Anthon desired Mr. Harris to bring the plates

or book to him. The reply was that they were sealed and he could not do so. Then Mr. Anthon replied that he could not read a sealed book. Upon inquiry how they came by them, Martin replied that an angel from heaven delivered them to the Prophet Joseph Smith. At this juncture of the conversation the Professor asked Brother Harris to let him see the certificate that he had given him. As soon as Brother Harris handed him the paper, Mr. Anthon tore it up, saying there were no angels who visited men in this enlightened day and age of the world. Martin Harris' statement having been published, was disputed by some, and a Mr. E. D. How of Painesville, Ohio, addressed a letter of enquiry to Professor Anthon, and obtained the following reply:

"Dear Sir,—I received your letter of the 9th, and lose no time in making a reply.....Some years ago a plain, apparently simple-hearted farmer called on me with a note from Dr. Mitchel, requesting me to decipher, if possible, a paper which the former would hand me.....He gave me the following account: 'A gold book, consisting of a number of plates.....was dug up in the northern part of the State of New York,'" etc., etc.

In the 29th chapter, and 11th to 14th verses, is found an excellent illustration of the above as viewed in vision by the Prophet Isaiah: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned (Professor Anthon), saying, read this, I pray thee: and he saith, I cannot; for it is sealed: and the book (not the words or transcript) is delivered to him that is not learned, (Joseph Smith), saying, read this, I pray thee: and he saith, I am not learned." In the following verses the Lord said He would proceed to do "a marvelous work and a wonder," and did He not verily do so?

EDWARD STEVENSON.

## UTAH NEWS.

*(Summarized from Territorial Papers.)*

Ogden City is again making preparations for celebrating the Fourth of July.

A greal deal of finely bred cattle is being imported into Utah. Several carloads have already been taken in this season.

Gov. Caleb West has pardoned two men from the Salt Lake County jail. Their names are John Reilly and Jacob Gallagher, and they were sentenced to 200 days on a charge of petty larceny. They had been in jail since March 5th of this year.

A fire in Salt Lake City, June 9th, destroyed a house in which three families resided, rendering them homeless. The loss was about £1,000. A Mrs. Angell and her little daughter were badly burned before rescued; but it is not believed their injuries will prove fatal.

A German, calling himself Dr. Wyl, is the last individual who has undertaken the task of writing a book about the "Mormons." As he has received the endorsement of ex-Gov. Murray, H. W. Lawrence and others of that stamp, its character may readily be comprehended.

Some of the Saints in Salt Lake who have been gathered out from among the different Conferences of Great Britain are again, as last year, holding reunions, and thus keeping alive the memory of the early days when they first

became associated in the kingdom of God through the instrumentality of the Gospel.

It is the impression now that the caterpiller is effectually destroyed, a natural destroyer having been found in the shape of a small green fly. The destruction of this pest will prove a saving of thousands of dollars yearly, besides relieving the people of a vile nuisance second only to the U. S. Marshal and his deputies.

E. A. Ireland, the United States Marshal for Utah, of such odious fame, is probably out of office by this time; but before going he endeavored to make a great sweep that he might vacate his office with a grand flourish, probably with a view to forcing his successor to resort to equally vile, persecutive and harrassing measures.

By the explosion of 800 pounds of powder in the Utah Powder Mill, near the mouth of Ogden Canyon, a Scandinavian named James Hoxer lost his life. The building was demolished, and so great was the force of the explosion that it tore every shred of clothes from his body. The explosion took place about 9 40, and the unfortunate man lingered on in the most excruciating pain until 3 o'clock the next morning.

Captain Paul Boynton has been giving aquatic exhibitions in Great Salt Lake. He encountered difficulties in making a given point, and declares it to have been the severest trial he had ever undergone. The percentage of salt in the water was so great that the spray which filled his eyes, mouth, ears and nose caused a pain so unendurable that he declared rather than bear it for an hour longer, he would have preferred shooting himself.

The reunion of the Nottingham Conference people in Salt Lake City has been postponed. The committee publish the following excellent reasons: "The committee have reconsidered the action taken by them, in providing for a reunion of the Saints of the Nottingham Conference, which was to have taken place on the 14th of June, at Fuller's Hill Gardens. And on reflection concerning the scarcity of money in circulation, the general dullness of the times, the fact that many men are out of employment, and that it is a general time of mourning among members of the Church, through the persecutions now being endured by our brethren in bonds and in exile, it has been concluded to postpone the contemplated reunion to a more suitable and consistent time."

The *Deseret News* says of the new county hospital: "The fine brick structure being erected on the State Road by Salt Lake County for the care of those dependant on the county for support is now up to the square, and the timbers of the roof are being put in place. It is expected to be finished within sixty days. The location of the hospital is an excellent one. The building is substantial, well lighted and ventilated. All of the rooms, both in the upper and lower stories will be heated by steam, the intention being to dispense with the use of stoves or fires throughout the house, for the additional safety of the inmates. The surrounding grounds will be laid out and beautified, and as soon as practicable everything will be arranged to make the place as attractive and comfortable as possible for those who are placed there."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, JULY 5, 1886.

## AN INSTRUCTIVE REPORT.

It is often charged against the Latter-day Saints that very different doctrines are taught by the Elders in Zion to those which they teach in this country, and in the Liverpool press especially we have been accused of great laxity in our ideas and practice of temperance in Utah, although preaching it quite strenuously here.

Such charges are scarcely worth notice, for all reasonable people will see at once that no Church could be long sustained with such contrary policies and doctrines exerting their disintegrating influences upon it, and particularly in the face of such opposition and persecution as we have to encounter both at home and abroad. Nevertheless, the folly and falsehood of such accusations were forcibly brought to our mind by reading the report of a monthly Priesthood meeting of the Salt Lake Stake of Zion, held on the 5th ult., and reported in the *Deseret News* of the same date. These monthly Priesthood meetings are held in all the Stakes of Zion, and at them reports are given of the spiritual and temporal condition of the Saints, and measures are discussed and adopted with the desire and intention of effecting improvement therein. We felt impressed to republish the report of this particular Priesthood meeting, not that it differs materially from the usual tenor and spirit of such meetings, but for the opposite reason that it is fairly illustrative of them. To all our readers it will be interesting as giving a faithful, inner view of the thorough manner in which the Priesthood at home are laboring for the welfare and advancement of the Latter-day Saints who have gathered to the valleys of the mountains that they may learn the ways of the Lord and walk in His paths; and to our brethren and sisters in these lands it will suggest many ideas and reflections in relation to the present circumstances surrounding Zion and the spirit that should govern us in this her hour of trial. Coming as they do from a gathering of the Priesthood of the most central and important Stake of Zion, the counsels and instructions given at this meeting will have a due and salutary effect upon our minds and conduct, and a little thought and reflection bestowed upon them will convince us that though specially given to the members of that Stake, many of them are exceedingly appropriate and timely for the Latter-day Saints of this Mission:

"The regular monthly meeting of the Priesthood of the Salt Lake Stake of Zion convened in the Assembly Hall at 11 a.m. to-day. All the Wards of the

Stake were properly represented, excepting the Fourteenth city ward and the Draper and South Jordan Wards. The various quorums of the Priesthood were well represented, particularly those of the Lesser Presthood.

"The usual business of the meeting having been dispatched, remarks were made by several of the brethren present. Prior thereto the revelation given through President John Taylor on the 13th of October, 1882, was read to the assembly.

"Letters from the Presidency of the Church to the Stake Presidency were also read, calling attention to the necessity of thorough organization in all the Wards, particularly of societies and organizations for the relief of the poor; also of the need of checking the sinful practice of Sabbath-breaking, which was becoming more prevalent as the warm weather advances.

"The speakers also dwelt upon the tendency to hoodlumism, profanity, and other evils among the young, and the spirit of frivolity and excessive gayety which prevailed in certain quarters while the community at large had cause to mourn on account of persecutions. Those who rejoice at such times in the spirit of the world would lose the Spirit of the Lord and His favor. Every soul that suffered for righteousness' sake was one of God's instruments in breaking off the shackles of Zion's bondage, and those who sympathized with their suffering brethren and sisters, instead of dancing and feasting and mirth-making, would have the blessing of God resting upon them. These were glorious days for Zion, notwithstanding her trials and sorrows. The clouds would yet burst and let in the sunlight of peace and happiness, but how soon it would be, would depend upon how soon the people of God were willing to become pure and righteous. As long as it was otherwise, God would scourge and chasten His Saints.

"The Bishops were exhorted to cleanse their Wards from iniquity, that they might stand spotless before the judgment seat of the Almighty, and His blessing was invoked upon them and their labors. Pleasure grounds and public resorts where liquors were sold and evils of various kinds practised were referred to, and it was counseled, where the proprietors of such places professed to be Latter-day Saints, that they be labored with, if necessary, in order that drunkenness, Sabbath-breaking, and other iniquities, wherever they prevail, might be put down with a firm hand, and those who frequent such places and committed such sins might be dealt with strictly. Liquor dealers and liquor drinkers could not be fellowshipped in this Stake of Zion. The High Council had so decreed, and the Prophets of God, dead and living, were in accord with the spirit of their decision. As long as the land of Zion and the Saints of God were defiled, just so long would the favor of God be withdrawn from us, and our persecutions would continue. Our families should be set in order and our ungodly sons and daughters dealt with and cut off the Church if they do not repent. This would apply to those who persist in disregarding and defying the wholesome regulations of the Church. Round dancing was especially condemned. The disobedient had no right to belong to the Church, and it would be better if it had fewer members so they were all of the right kind. We were approaching that perculiar time in the history of this people and the world when everything not sanctified unto God would be rejected, and the lines of division between the obedient and disobedient were rapidly being drawn.

"The meeting was adjourned for one month." G. O.

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ARRIVALS AND APPOINTMENTS.—By the Guion S.S. *Wyoming*, on Saturday, June 26, 1886, Elders Thomas Hall and Geo. Dunford. Elder Hall is appointed to labor in the Liverpool and Elder Dunford to labor in the Birmingham Conferences.

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RELEASE AND APPOINTMENT.—Elder C. J. Thomas is released from the Leeds and appointed to labor in the Birmingham Conference.

## CORRESPONDENCE.

### THE THIRD COMPANY.

S.S. *Nevada*, Queenstown,
June 27, 1886, 10 a.m.

President D. H. Wells.

Dear Brother,—About 5 p.m. on Saturday, June 26, the good old ship *Nevada* began her journey with her precious cargo of 426 Saints, including 18 returning Elders, besides some 300 other passengers. Our company was soon organized into a number of divisions, with one Elder and assistants to preside over each.

We have had a very pleasant night; no sea-sickness, and all met promptly for breakfast. The sea is as smooth as glass and the weather fine and agreeable. The accomodations are as good as could be desired, and there is ample room for all.

The Saints feel happy and fully satisfied with the treatment they are receiving, and we have heard of no complaints from any quarter. The captain, officers and crew are kind and obliging, and everything seems to work smoothly and agreeably. The purser has given us the privilege of holding service or entertaining the Saints in any other way that we please, and we intend holding two meetings this afternoon; one for the English Saints and one for the Scandinavians.

The brethren all wish to be kindly remembered to you and all the brethren and Saints who know them. With kindest regards to all at "42," and praying for our mutual welfare and happiness,

We remain your brethren in the Gospel.

C. F. OLSEN,
L. JOHN NUTTALL, JUN.,
REUB. COLLETT.

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### FROM THE BRISTOL CONFERENCE.

Bristol, June 26, 1886.

President D. H. Wells.

Dear Brother,—Having just returned from a visit to the southern part of this Conference, I thought perhaps you would like to hear how the Saints felt, and of the prospects that are before us in regard to the work of God in that District.

I left Bristol on the 21st of May, and traveled some 543 miles, holding meetings and visiting some six families, numbering about fourteen Latter-day Saints, men, women and children. They all feel well in the word of the Lord, notwithstanding they are mostly very poor.

I find, in traveling through the counties of Dorset, Devon and Cornwall, that prejudice is very strong against the Gospel. But in many instances it is in ignorance, not understanding the truth in regard to its principles. In visiting around among many of the people and talking upon the principles of the Gospel that the Elders of Israel are sent with, many have said that they had been misinformed by their ministers. They never thought the Latter-day Saints believed in the Bible and New Testament.

In my travels through these counties I made many friends, and removed some of the false ideas that the people imbibed, through the misrepresentations of our enemies. I succeeded in leading five into the waters of baptism, and I think they will make pretty good Latter-day Saints; and there are others who have promised to investigate our principles, and I feel assured that ere long more will receive the truth in that part.

There are two good old sisters in that part, who have been in the Church forty years and are good missionaries, that I would make mention of. Sister M. Tippett, of Swanage, and Sister Jackman, of Guneslake. These sisters have done a great deal in removing the prejudices of the people. They distribute tracts all around the country, wherever they go, and there are quite a few in Utah to-day that received the truth from these sisters.

I returned to Bristol this week, and went and visited a family in Pill and baptised one man there. Brother Joseph Dean has been laboring in and around Cheltenham since my absence and baptized two. Brother H. E. Bowring is visiting his friends and the Saints in Wiltshire and doing what good he can. I feel pleased to say

we have good prospects in the future, and where the Saints are able to meet we have good meetings.

I and my co-laborers feel to press forward and trust in God for His blessings, for we know that a Paul may plant, Apollo water, but God gives the increase.

All join me in kind regards to all at "42."

JOHN I. HART.

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ELDER KELSON ATTENDS CONFERENCE AND REPORTS INCIDENTS.

Newbury, Berks, June 18, 1886.

President Daniel H. Wells.

Dear Brother,—Having got back from London to my field of labor, and feeling greatly refreshed in spirits from my recent pleasing association with the brethren and sisters at our Conference, I feel like expressing a few thoughts, and recalling some of the incidents connected therewith, while they are fresh and vivid in my memory.

In this, the Berks and Wilts District of the London Conference, the work is steadily progressing. President Horsley has paid us a visit since Conference and baptized two persons, and several others are ready for baptism. The Saints are growing in faith and good works. We have made arrangements in several places for outdoor preaching. The brethren are ready to take hold and assist, and the sisters are on hand to cheer us with their company and make music at the meetings.

The concert given by the North London Branch was a complete success, and the exercises were of more than ordinary interest, as some of the Utah missionaries were present and added new and unexpected gems to the programme.

The Conference was held at Orson's Assembly Rooms, 23 New Road, Commercial Road, E. London, on Sunday, June 6th. There were twenty-one Utah Elders present. It is seldom that so goodly a number of the Priesthood from the headquarters of the Church have the privilege of meeting together in a foreign land. The power of God and the inspiration of the Holy Ghost, which always characterize large gatherings of inspired men of God, were potentially felt, and the fervent utterances of the speakers aroused the deepest feelings and evoked the intelligence of the audience, which was manifest in their earnest and beaming countenances.

On Tuesday, June 8th, the London Saints turned out in full force and had an outing in Epping Forest. The weather was delightful. All the Utah Elders were present, and the day was spent in quiet rambles in the sylvan shades, innocent sports and gay festivities. President Cornell and Counselors Ellis and Higbee deserve great credit for the efficient and masterful manner in which these annual social treats are planned and managed.

I improved the opportunity while in London by visiting some of the points of interest, and as all the Elders keep journals and make notes of what is worthy of observation, it is certain that, hereafter, their notings will be utilized for the improvement, progress and adornment of our loved mountain home.

One of the places of striking interest which I visited was the Tower of London. The first object which absorbed my attention within those sombre walls was the Traitor's Gate, through which all prisoners formerly entered the Tower. I then ascended a spiral stone stairway which brought me to the regalia. Here, within an inclosure of iron rails, is displayed the Crown Jewels. Here are the massive golden vessels used at coronation banquets, the maces borne before royalty on state occasions, the crowns and sceptres of England's sleeping monarchs, and, surmounting all, the resplendent diadem of Her Majesty Queen Victoria, studded copiously with flashing diamonds.

After surveying these treasures for a while, I went to the armory. Here are stored the murderous machinery, weapons and armor of many nations. Life-size horses and their riders covered with steel; tall warriors armed *cap-a-pie* in ringed mail, peering out from beneath the most hideous helmets, appeared like ghastly demons walking out of the black walls. The grim and ghastly array made my *ante bellum* spirit shrink back with timid horror. I saw the instruments of tor-

ture used by the Spanish Inquisitors to teach men Christian piety. I saw the black wooden block on which was severed the necks of many celebrated traitors, and passed my finger along the edge of the axe which did the sanguinary work. I visited the Beauchamp Tower. It is a dreary dungeon; the grim walls bear silent evidence of its former miserable inmates. On many of the stones those wretched beings have carved their initials, names and family arms, accompanied by vignettes of death's head and cross bones, which show what gloomy thoughts occupied their minds. I stood upon the spot where two of the wives of Henry VIII were beheaded. These ladies suffered not because they were more wicked than his other numerous favorites, but because they were so unfortunate as to be his wives and not simply mistresses.

On Whit-Monday I accompanied Brother Cornell and family to the Colonial Exhibition. Here was the world in miniature, and needed only a little play of the imagination to make the scene most charming. You can move around the earth with wonderful celerity without the expense and fatigue of travel. The British Colonies cover an area of 7,938,422 square miles, and contain a population of 316,090,000. All these mighty Colonial possessions are here represented. Artistically moulded figures, representing different races, wearing the costumes of their respective nations; illustrations of national industries, sports and amusements; veritable living Hindoos, Hottentots, Malays and Mohammedans passing to and fro, or weaving, patting, dyeing, etc., crop out at every turn. But the most enchanting sight to me was the magnificent electric light illumination, and the wonderful acquatic sports of the fountain. By a most ingenious contrivance the numerous jets of water were variegated with all the colors of the rainbow, changing in hue every moment, by turns white, rose-colored, a rich green or deep violet, than changing to a gorgeous, fleecy gold; lastly, the whole liquid volume became a deep fiery red, and blazed upward like lurid flames from volcano's crater, while volumes of gray mist rolled between like clouds of dense smoke.

On Tuesday I went with two ladies to the Agricultural Hall, and saw the Royal Tournament. The Prince of Wales and his fair Princess were there, and I had the honor, for the first time in my life, of sitting in the presence of royalty. I gazed upon His Royal Highness, and in return the Prince graciously bestowed upon me several genial glances, a distinguished honor which I appreciated with unctious self-gratulation. This mutual admiration could not be due solely to the fact that we are both good-looking gentlemen; no, but rather to a fine sympathetic recognition that we each alike held heavenward a pure and shining crown, lacking the vulgar hirsute cumbrance that usually vegetates upon less respectable craniums. When I indiscreetly called the attention of my lady friend on my right to the little affair, she cruelly dampened my ardent feelings by saying that the Prince was looking at her and not at me. I quickly emerged from the wet blanket and repelled the "soft impeachment."

In passing through the great cities and marts of the world, and beholding the stupendous works of man, one is struck with admiration and awe at the wonderful powers of intellect and handicraft which is everywhere manifested. There seems to be no limit to mental puissance; no bar to skillful achievements. But there are ever present with these pleasurable emotions others of a far different cast, which distract our respectful regard of human capabilities, and turn our pleasure to pity and regret.

It is painful to know that in all his mighty works man appropriates all the praise and honor, and never glorifies his Creator or acknowledges his dependence upon divine inspiration.

Another humiliating thought is, that sin and corruption permeate all the departments of science and art. It seems, indeed, regretable that the most splendid genius can exist without the adornment of morality. Would it not be a blessing to mankind if purity of conduct were a necessary accompaniment of interprise and skill? But the wine is

poured from very unclean vessels, and though the textures and fabrics be smooth and pure, the human machines are abominably filthy. It is this fallen and wretched state of society that is so deplorable; and, showing itself in all places, tarnishes our every enjoyment.

John, the Revelator, saw in prophetic vision, the present state of mankind. How graphic and vivid the picture he draws of modern Babylon! The piercing eye of the exiled seer swept over the earth, and as he fixed his gaze upon Christendom of the nineteenth century, he saw that she had become "The habitation of devils; the hold of every foul spirit; a cage of every unclean and hateful bird." He saw apostate religion sitting, a colossal whore and "mother of harlots," with the waves of corruption circling around her, as the waves of water circle around a huge rock. The tinsel glamour of artifical coverings could not bar his penetrating scrutiny. He saw beneath the scarlet robes the filthy, loathsome carcase. He saw Christian society as it is, and as it will become. He saw the great cities swarming with devils and foul spirits, as if a highway had been cast up between the earth and the nether regions, and hell had poured forth her hords of fiendish monsters. He saw hosts of anarchists, looters and assassins bent on spoil and rifling, determined to tear away the foundations of social and governmental structure. He saw behind the golden mask of piety and wealth the sallow face of harlotry, and the ulcerous features of the debauchee. He saw beneath the shadow of church walls and cathedral towers the gilded palaces of luxurious prostitution and the secret chambers of clerical and aristocratic revelry. He saw around the lofty mansions of wealth and plenty, a forest of loathsome and pestiferous undergrowth, the swarming parasites of cast-off, rotting society. He glanced into the dregs, and as he looked, he wrote: "Come out of her, my people; partake not of her sins, lest ye receive of her plagues."

Your brother in the Gospel,

JOHN H. KELSON.

## THE HYPOCRITE OF FICTION.

Of course it can neither be reasonably denied that there is such a vice as hypocrisy, nor affirmed that its manifestations are particularly rare. Hypocrisy is, indeed, unpleasantly common, but it is a very different, a much less amusing, and a much more dangerous quality than the counterfeit presentment which stands as its substitute on the boards of the stage and in the pages of the novel. The one distinguishing peculiarity of the hypocrite of fiction is that he is a conscious and deliberate humbug. It is clear that if this be the ordinary type of hypocrisy, the successful hypocrite must be a singularly clever person. He must possess in a high degree a number of qualities which, while singly more or less rare, are in combination hardly to be found anywhere. He must have insight into character, that he may gauge the gullibility of each victim; he must have wonderful tact to keep him from mistakes as to the best method of approach; he must, for reasons too obvious to be particularised, have a fine histrionic gift; and he must, moreover, possess sufficient sympathy with true religious emotion or lofty moral impulse to imitate its manifestations with some decent approach to verisimilitude. A man of this kind would have so many resources that he would be extremely unlikely to tie himself down to the very troublesome plan of making his way by affecting to hold convictions with which he had no sympathy, and conditioning his life by altogether distasteful limitations. The hypocrite of real life is not, save in those rare moments of introspection which usually occur in solitude, a conscious humbug; he does believe in himself and in his own professions, and this is just what

makes him so successful and so dangerous. His life is, indeed, spent in two moral worlds which have very little in common, but he is a naturalised citizen of both, and feels as much at home in the one as in the other. When it is discovered that some eminent financier who has lived in the odour of sanctity, taken the chair at religious meetings, and publicly "engaged in prayer" with much unction, has been for years raising money on forged securities and appropriating to his own purposes the scanty store of the widow and the orphan which has been entrusted to his care, people all at once jump to the conclusion that his speeches and his prayers, his pious phrases and his handsome subscriptions, have been nothing but a series of clever tricks devised with the express purpose of hoodwinking the public. They can not understand how a man who in the seclusion of his private office concocts a fictitious power of attorney on Monday morning can possibly be sincere in expressing an ardent desire for the propagation of the Gospel on Monday night. That the two actions are morally discordant is of course plain, and the perception of their discordance easily develops into a conviction of their irreconcilability save by the theory of deliberate deception. The conviction is arrived at almost instinctively, which is certainly in its favor; but it is easy to show that it is radically false. That a man's religion, if sincere, ought to affect his moral action goes without saying; but that it necessarily *does* affect it is a proposition which can never be proved except by the somewhat illogical process of denying sincerity to every lofty emotion which does not produce lofty moral conduct. As a matter of fact religion and philanthropy may be indulged in quite sincerely as emotional luxuries, and it does not follow that because a man really enjoys a prayer meeting, and is warmly interested in the welfare of savages three thousand miles away, that his whole conduct must be inspired by love for God and for his neighbors. Human life, as it really is, does not possess the symmetry which philosophers and novelists claim for it. It is a thing of shreds and patches, and the patches are very inharmonious both in shape and color. The mixed motives and conflicting lines of conduct which characterise the real hypocrite can, however, only be intelligibly portrayed by a writer in whom great powers of analysis and synthesis are combined; and as this combination is uncommon, and is not needed for the ordinary ends of fiction, the hypocrite of the popular novel is the shallow and absurd scoundrel whose fancy portrait has been so often painted for us. One writer of our day has, indeed, succeeded perfectly in setting before us a credible representation of the genuine article—the hypocrisy of real life. In Mr. Bulstrode, the Middlemarch banker, we see a man who is under the sway of a double set of impulses which, though really discordant, are made to harmonise by sophisms which, because they make him comfortable, he rests in as satisfactory until the fact of their inherent rottenness is forced upon him by the prospect of quickly coming exposure. Only when the course of events compels him to turn round upon himself and regard his life through the eyes of those whom he has wronged, does he really feel that there has been a fatal inconsistency between his professions and his practice. The moral blindness, which was none the less real because it had been self-induced, enabled him to serve God and mammon with equal fervour and, in a sense, with equal sincerity. His own success, and the success of the religious and philanthropic causes in which he was interested, had become bound together in his mind by a very simple law of association; and it was natural enough for him to feel that so useful a servant of God as Nicholas Bulstrode might fairly claim freedom from limitations which had been laid down for the guidance of less active and valuable men. Some people may say that a man of this order is not, in the strict sense of the word, a hypocrite at all, but this is only because he does not embody the curious ideal which they have evolved partly from their moral

consciousness, like the German's camel, and partly from an accumulation of hints derived from the circulating library and the stage. If the Bulstrode course of action be not hypocrisy, it may safely be said that hypocrisy is not a real but an imaginary vice. If in our search for a hypocrite we refuse to be satisfied with anything short of Mr. Pecksniff, we may as well abandon the quest at once, for it is certain to be fruitless. We shall find a phœnix or a salamander quite as soon as a reality corresponding to the curious portraits of the conventional hypocrite of ordinary fiction.

JAMES ASHCROFT NOBLE.

—*Longman's Magazine.*

## FACTS ABOUT LEPROSY.

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*(From the Juvenile Instructor.)*

IN 1853 the government of Norway became convinced that hospitals for those afflicted with leprosy were a national necessity. This dreadful disease exists there to a greater extent than in any other country in Europe. For three hundred years it committed its ravages unchecked; but the attention of the government was so seriously awakened upon the subject, through the rapid increase of the scourge and the dark and ever-increasing cloud which it threw over the land, that in the year 1856 three hospitals were built and opened—one at Trondhjem, one at Molde and one at Bergen.

Norway is a poor country; its revenue is barely $5,000,000 annually; and yet out of this $1,000,000 is expended in fighting this disease.

The only cure for leprosy is separation. Those who have contracted the disease should be kept separate from the rest of the community. The disease is not hereditary, so says Dr. Armaner Hansen, the greatest authority in Norway on this subject; but he considers it contagious under certain conditions.

But the lepers are not willing to go to the hospitals, and the law does not compel them to go; only paupers who are lepers can be sent to them without regard to their wishes. The government is being driven to seek more compulsory legal powers of separating the lepers who are not paupers, if not in the national asylums, then in their own homes.

Many remedies for this terrible malady have been used, but without very successful results. All the effort that drugs have is to give some little relief to suffering. It is said that some of the early stages of the disease are very painful, but when it has fully developed itself physical suffering ceases. Some lepers live to an old age; but seventeen per cent. die between twenty and thirty years of age, and forty per cent. between thirty and fifty years. If any are ever cured they are, Dr. Hansen says, "*ruins* of human beings."

It seems strange that in Norway, of all the countries in Europe—Norway the health-giving and beautiful, the grand and fair, the land of invigorating breezes, of far-stretching glaciers, of salt-water *fjords* running inland for a hundred and fifty miles—leprosy should have a home.

What is the reason, you ask, this awful disease exists there?

Leprosy was not unknown in Europe in early times; but in the days of the Crusades it increased very rapidly. The Crusaders, in the fifteenth century, went from all so-called Christian lands to Palestine with the design to drive the Saracens from Jerusalem and the other holy places. It became a religious duty to try and redeem that land from the power of the followers of Mohammed. Filled with pious zeal and a deep hatred of the infidel Saracens, the fell upon them and their places with all the horrors of war. But this frightful disease of leprosy, which they contracted by their licentious associations with the people of those lands, they brought back with them to their homes in Europe. Leprosy ravaged their homes with more destructive fury than they had assailed the